

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—*Goethe.*

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—*Paul.*

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## NOTES BY THE WAY.

We understand that the response to the appeal on behalf of the young medium has been in every way satisfactory, but the proposal for an established Home for such cases has, of course, not yet ripened into achievement. These matters take time, but several very encouraging offers have been made. In the meantime it is satisfactory to know that a most suitable home has been found for this girl where experienced Spiritualists will guide her, and where the domestic conditions are such that time can be given for development, whatever stages have to be passed through.

'The Threefold Mission of Spiritualism,' by 'Bidston' (London: Office of 'Light'), is a bright and informing little converting pamphlet. The 'Threefold mission' is indicated by the words, *Teaching, Comforting, Fulfilling*. As to 'teaching,' it is true that very varied instructions come from the spirits, but it is our duty to treat them as we treat the instructions of our teachers on earth. We test and try, and follow where wisdom and goodness seem to lead. In general, 'Bidston' says of Spiritualism, in relation to its 'Teaching':—

As an educational force, it would seem to be of the first importance, as teaching man something further of the true nature, relation, and destiny of body and spirit, the interaction of the one upon the other, and the necessity of perfectly healthy growth for both, in order that the ideal, or perfect man, may eventually be evolved.

The 'Comforting' mission of Spiritualism is obvious, and yet, strange to say, multitudes, who specially ought to welcome it, hit out at it. The fear of death and the fact of death are terrible lions in the path. What would help like the *knowledge* which Spiritualism can give? Says 'Bidston':—

It is not necessary to insist upon the proofs afforded by Spiritualism of the continuity of life beyond the grave, and the persistence of individual characteristics—realities that for many have been demonstrated almost at the first contact. We know it, and that is sufficient; and we welcome the blessing which has been sent us as a fulfilment of the promise that the Comforter should come and abide with us.

The 'Fulfilling' that comes through Spiritualism is largely illustrated by the teachings of 'Imperator' through Mr. Stainton Moses. 'Bidston' wisely holds that it is a sad mistake to attack or ignore Christianity, though one may usefully oppose the Church's *presentation* of Christianity. Spiritualism is not a novelty but essentially a fulfilment. Christianity has given us 'the promise of power from the spirit world to carry on the work which was commenced 1,800 years ago. The various spiritual gifts enumerated by Paul are even now fulfilling the promise in our midst, and truly bringing many things to our remembrance, and confirming our faith in the recorded acts of Jesus.' In truth, is not fulfilment as much the law in spiritual matters as evolution in physical matters? But, deeper still, are not fulfilment and evolution one? and is

not natural development as real on the spiritual as on the material plane? If so, we are indeed able to understand at least something of that

one far-off divine event  
To which the whole creation moves.

Why do people persist in ladling out their hell-broth? Possibly because it pays. But when will the writers appear who will give us spirit-stories woven of something that does not belong to the plane of loathsome murders, filthy cells, ghastly remorse and gibbering idiocy? Is it all Hell on the other side? We are sorry to ask these questions, with such a pleasantly presented book before us as Mr. R. A. Cram's 'Black spirits and white' (London: Chatto and Windus); but 'murder will out.'

We do not deny that there are pleasant spots in the book, but it reeks with shockers and horrors, and we do not see that it can do one any good, or give one any pleasure, to read it. Moreover, we are inclined to think that Mr. Cram is capable of giving us elevating and beautiful things.

There are six stories. Here are the concluding words, or words on the last page, of each one of them:—

Whether a forgotten lantern, overturned in the excitement, had done the work, or whether the origin of the fire was more supernatural, it was certain that 'the Mouth of Hell' was no more.

So they found him . . . kneeling beside the mattress where Otto lay, shot in the throat and quite dead.

Some say she comes back to the villa, once a year, when the moon is full, in the month when she was slain.

Let him that is without sin among you cast the first stone.

No other memory remained of the horror that blighted the lives of an innocent girl and of a grey-haired mother mourning for her dead boy in far Lozère.

And, as I crawled home weak and tired, darkness shut down on the Dead Valley.

These endings of the six stories indicate their character and tone. Some people may perhaps relish such things. We don't.

We have occasionally had to notice 'The Inquirer's' curious readiness to pour water upon every indication of spiritualistic fire, and to hustle off the pavement everyone who seemed inclined to believe in 'ghosts.' We are therefore all the more pleased to see in it a rather notable Article on 'Apparitions of Christ.' It is true the Article is signed 'S,' but it is printed in 'The Inquirer's' largest type and is prominently displayed.

Drawing attention to the facts that the death of the body is inevitable, and that while the general experience of mankind is that dead bodies do not come to life again, its general belief also is that the spirit survives the body, and its frequent belief that the spirit often appears to one and another, the writer says:—

Some years ago a society was formed for psychical research, to be conducted with scientific carefulness; and they assure us

that it is a frequent thing for persons to perceive phantom appearances, both of the living and the dead. The apparitions are more frequent about the time of death; and in the 'Census of Hallucinations,' twenty-six examples are given of persons dying or passing through some other crisis, and manifesting themselves to a friend at a distance. The cases of such coincidence are too many to be due to chance; and they seem to indicate the operation of some natural law.

We do not offer a special prize to this writer for his grammar or for the novelty of his information, but we very much rejoice to see him in 'The Inquirer's' pulpit.

After telling us that 'the phenomena have been of the same class in all ages and countries,' he cites a number of venerable stories, and then says:—

Among all nations, as well as in all ages, there are and have been stories of the kind, and a popular belief which science has not succeeded in driving out.

Then comes the flash of lightning:—

We should bear these things in mind when we are asked to set aside the story of Christ's resurrection as being in every way incredible. That a dead body should come to life again is incredible, because the uniformity of nature forbids it. But that phantasms of the dead should present themselves, and have a very life-like appearance, is not incredible, because the same kind of thing occurs frequently in our own day.

So then, after all, the Spiritualist holds the key even of that strong-room of Christendom,—the resurrection! It is decidedly interesting, and we advise 'The Inquirer' to go on inquiring. It might make the dry bones live.

Professor Ostwald, who occupies the chair of Chemistry at the University of Leipsic, has bluntly declared against referring phenomena to 'an atomistic mechanics.' What is usually known as 'Materialism' is very curtly dismissed. Matter is nothing: Energy is everything. But, even beyond Energy, he is dimly conscious of something more subtle still. In an Address to a Society of German Scientists, he said:—

Give up all hope of getting a clear idea of the physical world by referring phenomena to an atomistic mechanics. But, perhaps one of you will say, what means shall we have left of picturing to ourselves what really occurs in nature, when the conception of atoms in motion is abolished? To such a question I would answer: Thou shalt not make unto thyself any image or likeness. Our task is not to view the world in a more or less bedimmed and crooked mirror, but as directly as the nature of our minds will permit. To co-ordinate realities, i.e., definite and measurable quantities, so that, when certain of them are given, the others can be deduced, is the problem set before science, and this problem cannot be solved by assuming as substratum any hypothetical analog, but only by the determination of the mutual relations existing between measurable magnitudes.

Undoubtedly this way is long and tiring, yet it is the only permissible one.

In 'Fruit and gardens for the people' (London: Burnett and Russell), the Hon. Dudley Campbell has given us a tempting glimpse of a world run on hygienic and vegetarian lines. Most spiritual Spiritualists, on reading it, would say, 'Almost thou persuadest me to be a—vegetable, grain, and fruit eater, only!' We agree so far as to think that if we all went this way, a good deal of our intemperance and our malingering would go.

Mrs. ANSIE BERANT will deliver a course of thirteen lectures on Theosophy during the months of May, June, and July, on Sunday evenings, at Queen's (Small) Hall, Langham-place. The lectures will commence at 7.30; doors open at seven o'clock. Tickets may be purchased from the Theosophical Publishing Society, 7, Duke-street, Adelphi, or at Queen's Hall. A limited number of free seats provided.

Members of the London Spiritualist Alliance and subscribers to 'Light' who have not yet paid their subscriptions for the current year are respectfully asked to do so without delay.

#### LONDON SPIRITUALIST ALLIANCE.

As announced last week, Mrs. Helen T. Brigham, of New York, will give an address to the members and friends of the Alliance, at seven o'clock, on *Friday evening next*, in the French Drawing Room, St. James's Hall (entrance from Piccadilly). Mrs. Brigham will speak on a subject chosen at the time by the audience, and it will facilitate matters if friends will come ready prepared with topics to be submitted to the choice of the meeting. Of Mrs. Brigham's high qualifications as a speaker we have already informed our readers, and the company assembled may therefore confidently look forward to an instructive and eloquent address.

#### WILL OF THE LATE W. Q. JUDGE.

Theosophy is not forgotten in the will of the late Mr. William Q. Judge, which has just been filed in New York. The 'Path,' a magazine devoted to the interests of Theosophy, is left to Mrs. J. Campbell Ver Planck and Mr. Neresheimer, to whom the testator refers as his 'friends and fellow-students.' Mr. Judge in his will begs Mrs. Ver Planck and Mr. Neresheimer to publish the magazine on the lines he followed, for the benefit of the objects of the Theosophical Society. Mrs. Ver Planck inherits one of Schmeiken's celebrated paintings of the two Hindus known as 'The Masters.' The other goes to Mr. Neresheimer. All of the 3,000 dol. for which Mr. Judge was insured in the Royal Arcanum goes to Mrs. Judge. Mr. Neresheimer and Alexander Fullerton are made trustees of all moneys that may be bequeathed to the deceased for theosophical purposes. Mrs. Judge receives one-third of the residuary estate; Alice Mary Judge and Emily Hughes Judge, the testator's sisters, are to divide another third between them, and the remaining third is to go to the Aryan Theosophical Society.

#### 'BORDERLAND' AND 'LIGHT.'

In the new number of 'Borderland' Mr. Stead kindly publishes the following very generous remarks in regard to 'Light':—

Our frontispiece this month is the portrait of Mr. Dawson Rogers, the Editor of 'Light.' Mr. Dawson Rogers is an old and experienced journalist. He is also an old and experienced Spiritualist. Under his guidance 'Light' has become the best, *far and away the best*, of all the papers devoted to psychic subjects in the English language. Its tone is always high. There is very little of the 'tang' noticeable often in spiritualist papers—with the occasional exception of an article here and there touching on Theosophy—and there is every week a mass of interesting and suggestive matter. Its correspondence is full and varied, its leaders uniformly thoughtful and serious, and its notes are always in the right tone. Mr. Dawson Rogers, like Mr. Underwood, late of the 'Religio-Philosophical,' is just a little inclined to be too sceptical. But 'tis a fault on virtue's side—especially when dealing with the phenomena of a region in which credulity usually runs rampant.

It would be ungrateful, and therefore unbecoming, in us to utter a syllable in depreciation of so kindly a notice of our work; but, aware as we necessarily are of the state of public opinion, in regard both to Mr. Stead and ourselves, it has struck us as supremely funny that our friend should regard us as 'just a little inclined to be too sceptical,' while the unbelieving world holds, on the other hand, that there is not a pin to choose between us, and that we are both irredeemably given over to credulity! But seriously—we are *not* sceptical, we are only careful. There is nothing, however marvellous, that we are not ready to accept—on satisfactory evidence; but we are not prepared to endorse just any story that is told us, especially when no proof is given and every request for it is refused. A very wonderful thing *may* be true, but it is not necessarily true because it is wonderful. We had rather be cautious than credulous—believing that thus only can we make 'Light' a safe and reliable guide to our readers.

## THE ALLEGED DEARTH OF MEDIUMSHIP.

I am unable to share in the view of several of your correspondents that Spiritualism is in a very decadent condition. Indeed, I think on the contrary that it has never been more sound and healthy than at present, and my conclusion is dependent on the same reasons given by Mr. James Coates and others for coming to an opposite one.

The spirit of free thought and inquiry has come into the movement, and happily it shows so much vitality and force that it will, before long, be impossible to find Spiritualists anywhere who have a simple faith 'in the directing power of spirits,' which Mr. Coates regrets to see passing away. The fact is, faith in anything is impossible until we know that it is true. And we cannot know anything except by demonstration, nor accept deductions that are not the product of our own reasoning. The time has passed when men can be content to accept rules of conduct, knowledge of the spiritual world, religion, and forecasts of the future from a so-called supernatural or spiritual source; and have more than begun to see that they are themselves living in the spiritual world, and that it depends upon themselves how much they will learn of it by experience, by the lessons of life, and by the exercise of benevolence and charity. One of the most persistent errors of the *faith* Spiritualist is the belief that the spiritual world is the state after death. Another is that if we want to progress we must be taught by those who have entered that state. Both these errors come from the early and infantile beliefs of primitive and barbarous peoples, and are implanted on Spiritualism without any regard to reason or demonstration of their truth, and really without having any connection whatever with the subject.

Spiritualism must surely be *the science of spiritual things*. That is clearly the etymology of the word. If there are still persons who want to found a new religion on the sayings of people in trances, on so-called direct writing, on table-rappings and other such irrelevant things, by all means let them do so; but I beg that they will not use the word Spiritualism to cover their (as I think) superstitious practices. I suggest the word Mediumism, which seems to me to cover exactly their belief that inspiration descends to mankind through mediums—a belief, fortunately, not shared by a tithe of the truest Spiritualists either of to-day or of any past time. It is a well-known fact that this kind of belief is wholly a matter of faith, and that it can point to nothing in the present or the past in substantiation of it.

Neither Christ, nor Buddha, nor Confucius alleged anywhere that they derived their wisdom and teaching from spirits. On the contrary, it is specifically stated that Christ 'was made perfect through suffering,' meaning by this the experiences, the sorrows, joys, and trials of life. We know also that Buddha derived his wisdom from exactly the same source, and from Nature, which teaches and is the true medium of inspiration to all men.

How does this affect the supply of mediums? In this way. This faith introduces an element of discord, which was quite foreign to the minds of the early investigators, who thought it quite as much as they could do to prove by demonstration that man lived after what is called death, and had no thought of founding a religion. After they had proved it to themselves, they interested themselves in proving it to others. They had the benevolent wish that all men should share in their consoling knowledge. They sat in circles for this purpose alone, and were careless whether the other sitters were Christians or Pagans, Infidels or having some religious belief. Whenever a circle is so formed there will be no dearth of mediums in a short time, although there is, apparently, not one at the beginning.

In a circle I had at home, out of nine persons four became very good mediums, and all, except one, more or less so in the course of the first year's sittings. At starting, only one person had any belief in the possibility of the absolutely astounding phenomena that once a week they came to look on as quite a matter of course. Not a single individual changed his or her religious views. Three were Church of England members, two Congregationalists, two agnostics; and the religion of the two others I did not know.

We had trance addresses, materialisations, levitations, direct writing by three mediums, production of the direct voice, communications with other circles at great distances, and very often the visible presence of a medium who had left England,

and was bodily located one hundred miles or more from the circle. At rare times psychic phenomena took place, without any medium or circle.

I have tried all sorts of experiments, breaking every rule laid down by *faith* Spiritualists, and almost invariably got good results. I found, when in one of the Colonies, that if I experimented with a circle either wholly or partly formed of members of the Spiritualists' Association, the phenomena were either nil or very meagre, but when a hotel keeper at a town I was staying at, who was a total disbeliever in 'life beyond,' asked to have a circle, and got two gentlemen, a barmaid, a waiter, his wife, and a friend of hers, a lady, to sit, two mediums were 'developed' in less than ten minutes, and what they said so frightened the hotel keeper that he got up, very pale and terrified, and ran from the room. This success was not an isolated occurrence. It happened over and over again. In the case of the *faith* Spiritualists one wanted to be developed to play extempore music; one wanted to be a trance speaker; one wished to be clairvoyant; and every one wanted something. In the other cases the people wanted simply to see if there was anything in Spiritualism and wanted nothing of a personal nature. The latter way is the way of success, the other of failure. The latter is the way to develop mediums, as it is called, although I think quite twenty per cent. of people are mediums, when *reasonable* conditions are given, and require little or no development.

I have never had much trouble with obsession, and have held sittings at least twice when the very worst and least developed beings were specially invited to control and speak, proving their existence first by giving their place of residence when here, telling us of their convictions for crimes, &c. Only on one of these occasions did a girl who was using villainous language and making herself very offensive, refuse to relinquish control, and had to be made to do so by my will power. She did not go, however, without first wrenching the medium's hand out of mine and striking me on the face. All the others went quietly, when asked. I entirely agree with the Editor of 'LIGHT,' who, in a recent number, said that will power is the remedy for all obsession or what is called this, although it is often quite disconnected from any control from without, and is simply a disorder of the nerves and brain. It is most liable to infect *faith* Spiritualists who do not practise self-possession, but trust to others than themselves, and thus gradually losing the power of self-direction, become a prey to evil disposed persons, incarnate and discarnate. Permit me to thank you sincerely for the article 'Self-Possession versus Obsession' in yours of April 18th. It is the best thing I have seen in 'LIGHT' for a long time.

VIR.

## BIRTHDAY HONOURS TO DR. PEEBLES.

On the evening of March 23rd there was a brilliant gathering in the parlours of Dr. J. M. Peebles, San Diego, in honour of the 'Pilgrim's' seventy-fifth birthday anniversary.

The house was magnificently decorated with roses, lilies, palms, and twining vines, and among the company were physicians, judges, and clergymen. Mr. Geo. E. Rogers, President of the First Spiritualist Society of San Diego, presented to the good Doctor an address of congratulation and a complete set of the 'Encyclopaedia Britannica.' In the course of his reply, Dr. Peebles said: 'Old age is a misleading phrase. The inmost spirit is always young. Existing in the centre of eternity, it summers in eternal youth. Never did I feel younger, never was I doing so much work; for, besides my literary pursuits—writing for the Press, writing pamphlets, and writing (in connection with another pioneer) a three-volume "History of Spiritualism in All Lands"—I am attending to and treating over three hundred patients; and yet I count upon a quarter of a century's work before me and another voyage around the world.' So that his old friends in Great Britain may hope to welcome Dr. Peebles as a visitor once again.

CAN we forget one friend, can we forget one face,  
Which cheered us toward our end, which nerved us for the race?

O sad to toil, and yet forego  
One presence which has made us know  
To God-like souls how deep our debt!  
We would not, if we could, forget.

—KINGSLEY.

## INCIDENTS IN THE LIFE OF A CLAIRVOYANT.

Mrs. W. C. Coffman, 402, Lake-street, Grand Rapids, Michigan, U.S.A., is well-known as a first-class clairvoyant and test medium. She was born thirty-three years ago in Ontario, Canada; her ancestors were all Scotch, her father being a Cameron. At twenty she married W. C. Coffman, an American druggist, of Mackinaw City, Michigan. Her people were Baptists, to which denomination she herself belonged. With the exception of a vision which she had when twelve years of age, in regard to the death of an unborn child in her father's family, nothing had occurred to mark her out as a medium until she had been married six years. One evening at this time she was nursing her infant, her husband reading the paper to her, when she commenced to tremble all over her body, and her limbs shook violently. Her husband took the child, and got her to lie down. The shaking continued for over half-an-hour, and for the next three days she was in what she herself calls a 'deep illumination.' She felt as if she were two people, and thought that she was a big stout person, strong and healthy; although she herself was really very delicate. Her husband concluded that she was of unsound mind, and gave in to all her humours. On the third day, while she was washing the dishes, she felt like herself once more, and exclaimed to her husband, 'I am only one now.' Of course he thought it was only another crazy idea, and said, 'Why, of course, you are only one person.' She herself was perfectly conscious of the two conditions. During the time she felt herself in this double state a mist seemed to hang before her, so that, when the change came, this mist fell down from her eyes like a cloud, and she saw plainly.

These shakings continued for three months, coming and going. Up to this time she had no idea what they meant. At night she would see lights on the foot of the bed, but she could not explain them. She had never heard of clairvoyance, nor of mediums, and did not know that such a people as Spiritualists existed. At this time they lived in the country, where they had removed on account of her health. One day her husband met a gentleman who was a Spiritualist, and who went home with him to dinner. At the table Mrs. Coffman was suddenly controlled by the Indian maiden, 'Ounna,' who since that time has been her principal guide. 'Ounna' talked in her Indian language, not being able to speak a word of English at that time. The gentleman was very much pleased, and when she became conscious explained to her that she was a medium. This made her feel dreadfully bad, and being brought up in the orthodox faith she concluded that some evil spirit, or Satan himself, had got hold of her. She prayed night and day to be delivered from this dreadful thing. One afternoon she was praying as usual, when she saw her deceased aunt and her little sister coming towards her. Her aunt, placing a hand on her head, said: 'Do not weep, child. We are not evil. We have come to give you health and strength. You have a great work to accomplish, and you must do it with your whole will.' They then departed, and she watched them until they faded away in the distance. They were very real to her, and while they were present did not cause any fear, but after they left she realised that she had seen ghosts, and became afraid again. From that time she had many visions. For the next four years she held circles and gave descriptions free to all who came. For the past three years she has been a public medium, giving tests in circles and in public in different cities. For the last six months her work has been to give full names and descriptions from the public platform. In all these readings she has been remarkably successful. Two years ago I visited her, a stranger, and her readings were remarkable.

She can see the spirits walking about the room, and hear them talk just the same as those in the body; and sometimes can see and hear all that is going on. Then, at other times, she is controlled and made unconscious of anything said and done. The Indian maiden is a very bright spirit. When she first took control she was unable to speak a word of English, but she set to work to learn, and now can express herself in very good English, although sometimes she is at a loss for a word, and explains it in her native way.

The following test was given at a public meeting held in Lansing, the capital of this State. Taking an ivory walking-stick, about one inch in diameter, made in sections and fitted together with bands, lying on the platform among a lot of articles, she said, 'I feel myself carried into a foreign land to an island. I am also taken back in time. There is a native

there who says he made the cane. This cane has been presented to a gentleman who now stands by my side. He says that he had been wounded on the island, and this native had been his friend and presented him with the cane. Then I have a vision of soldiers and sailors, and I seem to be in the midst of a great battle. The soldiers wear red coats. I think the island is in the East Indies. This cane has been an heirloom in the family, and has come down through three generations.' All the particulars were confirmed by the lady who had brought the cane, and who was the wife of one of the sons. She said the description was perfect. The medium had never seen the lady before and has never met her since.

In answer to my question if she ever remembered being out of the body, she said, 'Yes, on two occasions.' The first time was in the first year of her mediumship. On one night she found herself looking down from above the bed at her husband and her own body, with the baby lying in her arms. A silver-like cord connected her with her body, and she felt as if she had died. She felt dreadfully at leaving the baby, and took hold of the cord and tried to haul herself back again. She then looked at the clock, and saw it was twenty-five minutes past three a.m., and then, with a shock, she opened her eyes in the body. She felt so rejoiced that she was in the body again that she got up and looked at the time, which was half-past three a.m., so that she was out of the body just five minutes. When she awoke in the body she was lying in the same position that she had seen herself in while out of the body. The second time was about three months ago. This time she walked all around the house before returning to her body. She observed the clock to be within two minutes of half-past, and when she awoke in the body the clock just struck the half-past. On both occasions she was perfectly conscious, and not in a dream.

In August, 1894, she received an invitation to go to Petoskey, a summer resort on the Chicago and West Michigan Railway. She wrote her friends that she would be there on Wednesday; a few days after she was impressed to write and say she could not go until Friday. The next day (Thursday) she felt dreadfully depressed, and told her husband that she was afraid that something was going to happen to him.

He, however, did not think that anything would occur, and told her to go by all means. On Friday morning she left in the train, and this train ran over some cattle, and the engineer and the fireman were so injured that they died a few hours after. Mrs. Coffman was not injured very much, and went to see the fireman, who was terribly scalded and cut about the head. She fainted away, but on becoming conscious again she soothed this man for five hours, telling him of the spirits, and of the home he was going to. He listened to her very eagerly, as he had never known anything about Spiritualism. He would not let her leave him for a moment. At first he wanted to live, but after she had talked to him, then he was anxious to die to get out of his dreadful suffering. He gave her messages for his mother and expired. She said it was a dreadful experience for her, but she then knew why she was made to travel in that train, in order to soothe that poor fellow in his last struggle. We are often asked, Well, what good does Spiritualism do? The above will give one of the thousand answers to that question.

WM. B. MORRISON.

28, Sinclair-street, Grand Rapids, Mich., U.S.A.

## THE W. H. HARRISON FUND APPEAL.

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Further contributions will be gratefully acknowledged by Frederick H. Varley, 82, Newington Green-road, London, N.

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## THE INTRA-NORMAL EARTH PLANE AND THE PROJECTION OF THE DOUBLE THEREIN.

BY QUESTOR VITÆ.

There is no possibility of communion between a spirit who has passed through the second death and, consequently, left the earth sphere, apart from *connection* by means of a circuit of vital energy which constitutes the basis of all such phenomena. In other words there is no mediumship or psychic or occult faculty apart from mediation. Such circuits are minor or induced circuits within the 'Infinite and Eternal energy from which all things proceed,' and which, as already shown, is dual in its constitution and signification, *i.e.*, is both life and thought, and carries process or energy, in which it is triune. Consequently it is both a vital-process and a thought-process. As thought-process, it necessarily transcends space, as metaphysic recognises, or entails an expansion of consciousness along its connecting circuit. As life-process, it may stimulate mental remains of a personality in the inner earth plane into temporary activity; it may stimulate and increase the vitality of a recipient acted upon, and render possible the connected projection of his 'double'; it may endow with mesmeric power or with the power of suggestion.

It is this energy, carrying inherently positive and negative or polaric force, which also is the basis of the phenomena described by Mr. Crookes, and which power was projected through Home, producing an energy of 18lbs. force at three feet distance from the medium, without contact. Similarly in the case of Eusapia, it caused the lifting of a table into the air without Eusapia touching it, while the strength of two men could not depress it, &c., &c. Projected similarly through Miss Bangs, it is used to operate a type-writer by its inherent polarity. It is the same energy which, otherwise directed, maintains the planets in their respective places by its inherent qualities of attraction and repulsion which Dr. Baraduc, by his experiments with the biomètre, has shown to be inherent in the force radiated from human beings.

But no being in the personal, *i.e.*, divided states of being, either here or in the state subsequent to the second death, can generate this energy, or command this circuit of infinite mediation, appearances notwithstanding; and, in spite of all claims of occultists and mesmerists to the contrary, mesmeric experiments show that the projection of the human double necessitates that the subject has to be stimulated by a vital current; his vitality has to be supplemented, in order that the connected projection may be effected. And this is but a subordinate illustration on this plane of the process, which applies first in inner, or transcendent planes. The subject in inner planes, whose double is projected to the intra-normal earth plane, or through whom a current entailing thought and life transference is switched, is acted upon by higher operators in a transcendent state, *i.e.*, the central supreme state of equilibration or dual unification, from which state only can energy be volitionally projected.

This fact is illustrated on this plane in the laws of electricity, which Mons. de Rochas and Dr. Baraduc have shown in their experiments in mesmeric phenomena, and in photography of the human aura, to be subject to similar processes or modes as vital force, consequently to be of similar constitution.

If we take a cell or battery as an 'element' of electrical energy, we find that the current flows from one pole *out along the circuit* to the other pole and back again to its source. If we could divide the two poles constituting one battery or 'element,' or dual-unit of force, in space, the current would flow from one pole to the other and return back again. Neither pole, thus separated, could generate any current *per se*. It could only give out what it received from its other dual half. But if these poles which had been separated in space were subsequently re-united, they would then generate (*i.e.*, receive from the Universal) energy, which would flow *from* them, and constitute a circuit, which circuit, supposing such poles to be self-conscious beings, could then be projected by them through space, and made to act on and stimulate other selves in subordinate states, through whom it might be switched, causing the projection of their representative apparitional doubles, or thought-transference, *i.e.*, the expansion of consciousness along its connecting circuit.

This electrical process illustrates the universal law of energy, which is shown to be inherent in a dual-unity, which 'becomes' eternally, thereby constituting process, and therein and thereby is triune, or a trinity in unity. This is the true law of energy and its source, and all the claims of occultists to independent self-will and the power of volitional astral projection are based upon appearances, *i.e.*, fallacies and illusion resulting from limited, *i.e.*, divided, perception.

It may be hoped that these articles have now made it clear that consciousness *per se* is not the ultimate Reality of being, nor is thought the only basis of unification and of Unity which can be conceived, as has been maintained by transcendental idealism. Nor must thought, *i.e.*, intelligence, though inherent in life or vitality or being, be confused therewith, inasmuch as it is distinguishable, while as inseparable as the positive is from its negative. Consequently, it cannot be said that life is merely the movement or process or dialectic of thought *per se*. Thought *per se*, apart from life, is an abstraction.

(*To be continued.*)

NOTE TO FIRST PARAGRAPH OF SECOND COLUMN, P. 184.—It is from this state that the highest controls known to Spiritualists emanate, by thought-transference, and from which in some cases representative apparitional forms are projected to the intra-normal earth plane, constituting what is called spirit return (by the same law or process as that illustrated in subordinate mode in the projection of the human double). Such controls, or guides, must not be confused, however, with the communion which occurs sometimes with entities immediately after their severance from the physical body, and who, consequently, occupy the intra-normal earth plane. Such entities inevitably become somnolent after varying periods.

## THE SOUL AND THE BODY.

There is an exact correspondence between all the parts of the body, and all the principles of the soul and mind which gave them birth, and inhabit them. So again, an exact correspondence exists between truth and love, their properties and qualities, and light and heat, and their properties and qualities, the latter being the precise images of the former in all particulars. Now truth and love are spiritual substances, and belong to the spiritual world, or world of causes, but light and heat are their corresponding effects or outward forms in the natural world. On the same account, there is a correspondence between the organ of vision or the eye, and the mental eye or the understanding and its powers, and between the vital organ—the heart, and its physiological structure, and the human will with its complex affections. Hence, what light is to the natural eye, truth is to the intellect, and what warmth is to the heart, love is to the affections of the soul. How common it is, therefore, for those who know nothing of the science whence such expressions were originally derived, to speak of seeing or of not seeing, of seeing in any particular light, or with various degrees of illumination, and of blindness, darkness, shade, and brilliancy, in reference to intellectual energy and rational discernment. Again, what more common than to represent an intelligent person as having a head, an acute man as having a keen eye, and an affectionate friend as having a warm heart. This mode of speaking in the language of correspondence, derived from the signification of the bodily organs, as denoting faculties and states of the mind, is universal, and has existed from the earliest ages. The important doctrine which we are now illustrating, is further exemplified in the human countenance, in speech, and in gesture. How frequently is it observed, and how easy is it to prove, that the face is the index of the mind, and that speech and gesture are indications of mental states! For the mind, except where dissimulation is practised, will always embody itself, as it were in the countenance, which is pleasing or displeasing, gentle or fierce, tranquil or agitated, timid or bold, as the mind within is more or less influenced by prevailing passions; while speech is the form of thought, tones of utterance are manifestations of the feelings, and gesture is expressive of determination. Thus the invisible things belonging to the mind, are visibly portrayed in the things of the body, for between them there exists the closest analogy.—REV. E. MADELEY.

A GOOD EXAMPLE.—A family of Spiritualists resident in San Diego have just contributed the necessary funds for the erection of a handsome Spiritualist church in that city.

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### A SADDUCEAN BIAS.

In a somewhat tantalising, but exceedingly informing Article, in 'The Humanitarian,' Mr. Podmore does good service by very clearly indicating the state of mind of an average Psychical Researcher of the official type—always barring Mr. Myers, who is a splendid free-lance. To tell the honest truth, there is perhaps no man living who better illustrates, than does Mr. Podmore, the state of mind of the modern Sadducee, entrapped by Psychical Research into looking in directions he persists in declining to go. 'For the Sadducees say that there is no resurrection; neither angel nor spirit.' (Acts xxiii, 8.) We shall be glad to have Mr. Podmore's repudiation of this. But if he does not deny a resurrection (persistence after 'death') and the reality of angels and spirits, we should like to know why he so vehemently, and at every turn, builds barriers against their intrusion, and never gives them the benefit of the doubt, but the reverse.

It is perfectly true that in his opening paragraphs he says that the little band of students by whom the Society was founded hoped to find, in its investigations, light upon the problem of a future life; and that he somewhat hopefully argues from thought-transference and clairvoyance to the independence of the soul, as something more than a mere function of the bodily machinery. But, having said this, very much after the manner of a pugilist who first shakes hands with his opponent, knowing that he intends at once to do his best to disable him, he proceeds to nibble and cut and carve and sweep out (or ignore) everything that is usually relied upon to prove the activity of spirits on the physical plane.

Mr. Podmore may not be a Sadducee (and the Sadducees were very learned, honest, and able men), but, as we have said, he well illustrates the modern Sadducee's state of mind. He does not seem to wish to believe: on the contrary, he seems to have made up his mind to refute or hide away (and especially to hide away) everything that could lead to belief.

For instance: apparitions at the time of death have long been regarded as a striking indication of the existence of the soul apart from the body. But 'the discoveries of the last few years suggest quite another interpretation of these apparitions,' says Mr. Podmore: for the great discovery has been made that these apparitions represent, not disembodied spirits but—what does the gentle reader think!—'hypertrophied thoughts': so that 'the figure is a hallucination.' What a discovery! How happy we all ought to be that the nineteenth century has dismissed our angels, and given us—a hypertrophied thought! The apparition, in fact, is, says Mr. Podmore, 'a thought impulse from the

dying man'—projected, let us say, from Calcutta to London in six seconds. But Mr. Podmore insists upon it that when the impulse was sent off the man was living. What then of the cases in which the apparition was seen some hours after the death? Oh, well, says Mr. Podmore, that only shows that the thought impulse had to wait 'a favourable time for emergence into full consciousness.' But what of the cases in which apparitions have been seen months and years after death? Bother! says Mr. Podmore: they are, of course, 'subjective hallucinations': and, as to noises and the like, they are notoriously traceable to 'normal causes,' and to 'the magnifying of commonplace and insignificant noises, by expectation, superstitious fear, or, in general, a disturbed imagination.' What is 'a disturbed imagination,' Mr. Podmore? Would not the imagination have to be disturbed if a veritable angel *did* bring a message or call up an image?

As for the reliances of Spiritualism, 'clearly, the argument to be drawn from this source is of an ambiguous kind.' 'The history of Spiritualism,' says Mr. Podmore, 'is practically the history of successive exposures of fraud.' Even 'The Society' (of course, The Psychical Research Society), with bated breath, be it written, even 'The Society' has recently had occasion to regret its connection with a 'physical medium' of some notoriety. But what of Mr. Stainton Moses' experiences and Mr. Crookes' experiments? Well, the case of Stainton Moses is a difficulty, says Mr. Podmore, if 'we admit his good faith'! Really, Mr. Podmore, would *anything* help you to open that obstinate oyster we respect as your mind? We must remember, says Mr. Podmore, that we have only Mr. Stainton Moses' word for it. 'If anyone cheated it was himself.' Of course. But are we never to admit anything, and never to believe anybody? As for Mr. Crookes, poor man! was he not 'dependent on the professional services of paid mediums, who had at least the ordinary inducements to cheat?' But do all paid people cheat? Are there not a few honest clergymen and writers? Why should the paid medium be saluted with a preliminary sneer? Considering, however, that Mr. Crookes carried out his experiments during a great many months, in his own house, and under his own conditions, and that he brought to bear upon them all his well-known caution and patience, Mr. Podmore's suggestion is rather rough on the present President of the Psychical Research Society. But he is good enough to say that it is not easy 'to suggest a plausible explanation for the occurrences which the President claims to have observed' (what a phrase!), and that, therefore, 'the phenomena of Spiritualism cannot be summarily dismissed.' Oh, what a relief! We were trembling up to that paragraph, lest Mr. Podmore should summarily dismiss us.

Ah, but there is, at all events, Dr. Hodgson, the Society's own 'guide, philosopher, and friend,' and the great hope of the Society, Mrs. Piper. Truly, says Mr. Podmore, but Mrs. Piper is the victim of a 'sub-conscious imagination.' Admit, says Mr. Podmore, that Mrs. Piper, in the trance state, gives what appear to be communications from deceased persons, 'it is possible, with some ingenuity, to explain them as obscure results of thought-transference.' Very likely: and Mr. Podmore's ingenuity, of which we are giving specimens, if applied all along in daily life, would turn the solid earth itself into jelly. It is true that Dr. Hodgson (the medium's terror) is, in this case, satisfied, but, says Mr. Podmore, 'it would be premature to pronounce, &c.'

But the best joke is in the half-dozen concluding lines, in which, after doing his best to claim nothing and to dissolve everybody else's claim, he says, 'if, in a word, something has been done to clear the ground—is it not matter for congratulation? Even as I write the words, I fear that I have claimed too much.' Now that is really lovely sarcasm.

## SPIRIT TEACHINGS.

BY AUTOMATIC WRITING THROUGH THE HAND OF  
W. STAINTON MOSES.

## THIRD SERIES.

[Mr. F. W. H. Myers having kindly sent me, by permission of the executors of Mr. Stainton Moses, three volumes of automatic writing given through his mediumship, I wish to preface the third series of 'Teachings' by saying that as much of the matter which has now come into my possession has already appeared in 'Spirit Teachings,' 'Spirit Identity,' and in former numbers of 'LIGHT,' the messages I am now deciphering will necessarily, in places, be disconnected in order to avoid needless repetition. Furthermore, absolute continuity is impossible, as the messages are written in so small a hand that even with the aid of a magnifying glass I cannot decipher all the passages, and the peculiarity of some of the writing adds to the difficulty.—M. SPEER.]

## No. IX.

(MAY 1ST, 1873.)

Yes, friend, we are here again and greet you. Our purpose is in a great measure accomplished. Our council is finished, and most of us have betaken ourselves to our work. Imperator is still in the spheres, but he will return ere long. Ah! if the eye of man could have seen the vast concourse of the shining ones massed together for consultation and for the reception of the larger efflux of the Divine Spirit, they would have been of good cheer. They would have taken heart and have been thankful. And yet there is the opposite, the legions of the Adversaries, gathered together in serried ranks, ready to stop all progress and to thwart all revelation of God's truth. With the one there is malignity, and degradation, and sin, and mischief, ending in sorrow and shame; and with the Army of God's ministering spirits there is progress in love and knowledge, zeal for truth, affection for God and goodness, charity for all the brethren, leading by sure and safe paths to glory, honour, and peace. The one are black and loveless; the others bright and full of spirit-grace, animated by tender pity for those who err, guided by earnest love to God and to their fellows, whether with you or in the spheres—the Army of the Lord massed against ignorance and folly, and blind disbelief of a future of happiness and light. These are they who fight a never-ending battle, not for destruction, but for rescue; not for death, but for life, for salvation, for God. We are strong and shall prevail.

*Does Imperator hold a high place?*

Yes, friend; he is one of the chiefs amongst the higher spirits, of whom but few return to you directly. Most of them impress their commands on intermediate spirits. Only for a great work do the higher ones return, and their work is of direction, counsel, plan, rather than of guiding the individual soul. The informing spirits are such as Prudens, Philosophus, and myself.

*Was Imperator suddenly called? We expected him the other night.*

Yes, he was called away before he could warn the medium. He deputed us to tell you, but we were not able, because the communications were not accepted. And during the séance, the power was beyond the control of those who remained, and it was impossible to communicate with you.

*The manifestations were very strong.*

Yes; the power was beyond control, and many spirits were there anxious to communicate, and Philosophus was not able to manage.

*Is Philosophus back, too?*

Yes, I will fetch him. He will speak for himself.

Hail! friend, hail! Philosophus, Spirit of Wisdom, comes to you with loving greeting.

*This is the first time you have written?*

I have signed my name, but have not communicated otherwise. I have been much near you and have talked to you many times, and I have impressed you much.

*You said you would tell me of yourself. Can you do so now?*

I was, in your sphere, 'The Great Philosopher.' Men called me so as a title of renown; for though I was of an ungainly body and an awkward habit, I was celebrated as a Doctor. I cannot stay now.—PHILOSOPHUS.

(MAY 1ST. EVENING.)

*Were you celebrated as a Doctor of Medicine?*

No; but as a teacher of wisdom, a Doctor of Philosophy. I was known to men as a Professor of Philosophy at Padua.

*Was that your University?*

Bologna was my Alma Mater; but I was Professor at Padua for a while, until war stopped my peaceful pursuits.

*What war?*

Between the Venetian Republic and the League of Cambrai.

*You have not told me your name?*

Alexander Achillini, whom men called 'The Great Philosopher.'

*When did you live?*

About the sixteenth era early. I succeeded in the Philosopher's chair at Padua in 1506. My idol was Aristotle. Farewell now, friend.

(To Doctor): *I had a curious sitting with D. D. Home last night. Whose was the hand?*

I do not know. I was not present with you. The fire test is done by mesmeric power, which throws round the object an aura on which the flames have no effect. It is analogous to the spirit chemistry by which we resolve the particles of solid matter. You will understand more one day. All the control exercised by spirits over the elements of your earth is a mystery to you. We could not explain it save by analogy, and vaguely. Your rude senses cannot recognise the aura which surrounds everything in Nature. It is that which we use.

*May we have a sitting next week if we can find a day?*

The Chief must tell you that, we cannot say. I concern myself with this part of your guidance only. I could not impress or control you in public. I shall be able to do so eventually perhaps. Indeed it may be necessary for me to try so to do.

*Why?*

The Chief has work which draws him at times to the spheres, and I may be forced to act for him. Fear not; he will not leave you. But I have said that special individual control is not his work. He rather directs general movements. But he will not leave you altogether, and many spirits watch you. Cease now. You have sat too long.

DOCTOR.

## No. X.

*I wish to ask about a paper in which Philosophus wrote, which was found in the study at Douglas House. Is Philosophus here?*

He is unable to write. The message was given to you under these circumstances. The Chief, when he departed for his work in the spheres, commissioned us to inform you of his departure. We were not able to do so. Communication without a formal sitting is always difficult, and the very anxiety of the communicating spirit makes it the more difficult. I am not skilled in communications, save in this method, and the opportunity, when you were seated at the table, was not accepted because of the presence of another person. We were afraid that the power would be beyond

the control of Philosophus, and he tried to write, and place the paper in your view. He wrote, but all the power was used, and he could not do more. He could not move the paper, and much of the power which would have enabled him to operate in the séance was wasted.

*Then is the power in him distinct from that power which you say was beyond control?*

Yes, friend, it is not easy for us to explain to you, or for you to comprehend, that there is in controlling spirits a sort of vital force, or will force, as ye call it, which enables them to control the forces which are evolved from the circle. A circle is composed of different organisms each with its own magnetic aura, each with its own positive or negative will power; each giving off a different influence. The influence, aura, or what you please to name it, of the medium is one which amalgamates with and binds the whole together, and enables us to use the emanations. Consequently, no circle without a medium is of use to us, though the elements may all be there.

The spirits are as ye are. Some there are who are born to command among you; some to yield obedience; some are passive; others active agents in your world. So with us. We are intelligences of varying powers or varying capacities, of different degrees of development, of different degrees of influential and impressive powers. So we have our several works proportioned to our several powers. Some command; others work in subservience. Some govern the bands of the missionary spirits, and preside over the bands who come to minister on earth. But each circle is to spirit gaze a centre of light, visible from afar, frequented by crowds who fain would talk with the denizens of earth. Some of these spirits are more powerful in that capacity than the more highly developed spirits. In proportion as we progress, we become less able to manage the elemental forces, and resort more to mental impression and distinct intellectual guidance and direction. It is the grosser spirits who communicate most readily to strangers. Your spirits can talk to you by signs in your own private circle, but not in public usually; it is then the grosser spirits, as I have said, who are best able to use the elemental forces. They are not bad nor evil in their intent, but ignorant, rude, and undeveloped. They seize greedily all opportunities, and are the authors of false and foolish messages; erring partly through ignorance, partly through folly. We jealously guard you and your circle from that influence. It is our pride and joy that we have been able to give you naught but that which is true and good. This we can only do by your submitting yourself in a state of complete passivity to our direction. Obstinate temper, disturbed mental conditions, germinate forces and attract gross spirits which we cannot control. This was why Philosophus was unable to tell you what you asked when first you sat down. His force was partly wasted in the writing, which was an error; and partly he was striving with all his earnest endeavour to restrain the lower spirits who were manifesting roughly.

*Were bad ones present?*

No, no, no; not bad. Not bad, but gross and undeveloped, and their influence reacts on us and makes our mission difficult. Bad spirits do not come near you; but the adversaries throng all centres of light. They are not necessarily bad, but they are undeveloped. They are deterrent influences. They hover round all centres of light, and strive to communicate, and they thwart us, too, though not maliciously.

All circles, I have said, are circles of light. They are, indeed, watched anxiously by us, and guarded as the watchfires of an army in danger of attack. Each medium is visible to spirit gaze, and souls lately disembodied watch for means of establishing relations with such. For though an intelligence may be able to speak once, having seized a favourable opportunity, it may find, when it tries again,

that the opportunity is gone. It knows not the conditions, and cannot reproduce them. So it watches and waits through long, long, weary times for another chance. It gradually comes to know the spirit conditions. It finds, perchance, that at certain seasons it can speak; or more frequently it finds that it is not on a harmonious plane mentally with the medium; that it cannot expect to become harmonious, and it departs in quest of other means. Or its guides instruct it, and withdraw it to the spheres, or furnish it with the desired means. For the existence of the desire has shown that that soul is a missionary spirit attracted to earth. No spirit can become permanently attached to a medium unless mentally it be on a harmonious plane with that medium. Reiterated relations with a medium are impossible for a spirit, except under such circumstances as I have described. The effect is painful, and soon ceases. The spirit goes to others.

*Harmonious mental plane?*

Not, perhaps, as you understand it. In your band are many spirits who are of differing degrees of intelligence, but they are all under control of us who are in harmonious relations with you. We are able to replace your intellect by our own intelligence. We can impress our thoughts on you; and we have entrusted to us intelligences who profit by association with you, and those we train. They are all progressive spirits, all zealous for goodness and truth; all desirous of learning. Whatever their stage of development, they are on a harmonious plane. We could not deal with gross, earthly, undeveloped spirits who have no desire for progress. Such are our adversaries; not, as we say, bad, but antagonistic to us. We have spoken at length that you may see the necessity of sitting with judgment and care.

*Oh, yes! May I sit to-night?*

Yes; we shall be with you; and the Chief, too, if he can return.

*You told me to be wary for two months?*

Yes, we did not mean eight weeks as ye call them. We were desirous of warning you against too frequent seeking after communication with us. It is not good for your mental progress. It fetters our power. It fritters away our opportunities. It prevents our discharging our holy mission by fixing us down to trifles. And we were desirous, too, of telling you that you would do well to be careful of your bodily health during the period of your work. You receive readily the influences of a circle. All powerful agencies do. You are specially liable to absorb influence from public circles. That influence is not always desirable, and we would have you to avoid it. Moreover, that influence separates you from us, and mars our work. So we wish you to withdraw from public circles, especially large ones. We even wish you to sit in private with care. Unsuccessful attempts on our part to communicate are trying to your organism. You are the worse for them because the power generated in you is suppressed, and at the mercy of other spirits. Your magnetic balance is disturbed, and you are injured. So, though we cannot always say that we can succeed, we can always say when we manifestly cannot; and therefore we will warn you if you will heed our warning. Even during a sitting it would be well if you would inquire as to prolonging it, or the reverse.

Farewell. Cease now.—D.

WHENEVER a noble deed is wrought,  
Whenever is spoken a noble thought,  
Our hearts in glad surprise  
To higher levels rise.  
The tidal wave of deeper souls  
Into our inmost being rolls,  
And lifts us unawares  
Out of all meaner cares.

—LONGFELLOW.

## ALLEGED APPARITIONS OF THE PRINCIPLE OF EVIL.

As I said in a previous paper, Dr. Bataille, though he shows an intimate knowledge of the most secret arrangements of the Grand Masonic Temple at Charleston, says that he himself has never witnessed the manifestations of the Dieu Bon (Lucifer) which are attested by the members of the Serene Grand College as taking place every week.

In the most secret and, to all but initiates, inaccessible part of the Masonic Temple of Charleston, is a triangular room, having iron doors and extremely thick walls, the passage leading to which is perpetually watched by specially chosen brethren. Only the Supreme Chief and the ten members of the Grand College are admitted to the séances held in this jealously-guarded room, known as the Sanctum Regnum. Members of very high Masonic grades are, however, admitted on ordinary occasions, so that Dr. Bataille was able to see the Baphomet, a monstrous idol, resembling that in the Masonic Temple at Calcutta, but differing from it in certain details. This idol is the much-talked-of Palladium of Universal Freemasonry.

Jonathan Chambers, one of the members of the Supreme Council, thus described to Dr. Bataille one of the Luciferian séances, which are held every Friday :—

'The walls of the Sanctum Regnum are without ornament, but are painted a vivid green, so vivid as to be painful to the eye. At the time of the manifestations these walls seem to emit flames [suer des flammes] and intense heat is felt, which yet produces no unpleasant effects. Seven cracking sounds are then heard, and the initiates throw themselves on their knees and kiss the ground. A hot breath seems almost to scorch their faces, but passes away in a second. At that instant they perceive "Lucifer" standing in front of them, three paces from the Baphomet. He never takes a monstrous form, but appears as a handsome young man of about thirty years of age. Sometimes the apparition appears as if winged; sometimes not. There is generally a frown on the brows [les arcades sourcilières sont généralement contractées]. As soon as he appears he places his hands on the initiates, who experience a feeling as of being warmed by a mysterious fire, causing a sensation of mingled voluptuousness and pain. Then he tells them to seat themselves, but he himself remains standing.'

'The interviews last a variable time, but never exceed thirty-three minutes. He speaks in short, abrupt sentences, but in a voice whose accent is so melodious that it is like a charm. He never asks questions about any facts past or present; sometimes he will ask the opinion of the initiates, one after the other, upon some conjuncture, but apparently only as a matter of form. He says briefly and plainly what has to be done.'

'He concludes the interview with words of encouragement to his faithful servants, assuring them of the final triumph of his cause. All this is said calmly, but if he alludes to the mysteries of the Christian faith, his voice trembles, his eyes sparkle, and his hands are clenched. Yet he soon masters himself, and passes suddenly to some other subject of conversation.'

'His disappearance is sudden. Indeed, it is so sudden that it appears as if the time of departure is not under the spirit's own control, since he sometimes disappears in the middle of a sentence.'

This account of what—if the statement be true—is a most stupendous phenomenon, is given in language so quiet and simple as to be almost prosaic. It is like the account given by a man who is so accustomed to witness the scene he describes that it has become to him like an ordinary event—much as the attending a Cabinet Council must appear to an experienced Minister.

The third account of a Satanic manifestation appeared, says Dr. Bataille, in the 'Pall Mall Magazine' and in 'Blackwood's', where, no doubt, it would be looked upon merely as a more or less successful 'short story.' The writer in the 'Pall Mall' says: 'We cannot find the key to the mystery, for we are no believers in Spiritualism; but that such an apparition did take place in the manner and under the circumstances described is a fact; and we leave to deeper psychologists than ourselves the task of satisfactorily explaining the mystery.' Naturally no self-respecting psychologist would think of inquiring into phenomena of such a contemptible and unimportant nature! 'The principal persons concerned,' continues the writer in the 'Pall Mall' 'were a Russian, Prince Pomerantseff, and a French priest, the Abbé Girod. At a dinner at the Duke of Fronti-

gan's [here a well-known name in spiritualistic circles in Paris, is very slightly veiled] the conversation turned upon Spiritualism, and the Duke affirmed that he had seen the Spirit of Evil. The Abbé was sceptical, and laughed at the Duke, when Prince Pomerantseff declared that the Duke's declaration had nothing astonishing in it, since he himself knew what the devil was like as he had seen him. "I tell you," he repeated, "that I have seen him, the god of evil, the prince of desolation; and what is more, I can let you see him." The Abbé at first refused, but at last, tempted by the offer, he accepted. That very evening, the Abbé Girod, in the midst of modern Paris, was to see the Prince of Darkness! At nine o'clock, as agreed, Pomerantseff arrived, in full evening dress, but wearing no decoration; he was as pale as death. He and the Abbé entered a carriage which was waiting for them, and the coachman, having doubtless had his instructions beforehand, started off at full gallop.'

Here I must abridge the story a little. Pomerantseff told the Abbé it would be necessary to bandage his eyes, to which the latter rather unwillingly consented. When the carriage stopped, the Prince helped the Abbé to alight; they, as the Abbé guessed, mounted some steps, crossed a yard, ascended some stairs, and passed through a vestibule. The Prince opened a door, which he locked behind him; then another door was opened and locked, and here the Abbé heard the sound [froissement] of a heavy curtain.

Pomerantseff took the Abbé's arm, made him take some steps, and then said softly: 'Stay where you are; make no noise. I count on your honour not to remove the bandage from your eyes till you hear voices.' The Abbé, notwithstanding the bandage over his eyes, could tell that the room was light, and all of a sudden he heard a sound as of naked flesh rubbing on a waxed floor, and at the same he heard the voices of many men raised as in some horrible ecstasy. These voices said: 'Father and creator of all sin and of all crime, prince and king of all anguish and despair, come to us, we implore thee!'

The Abbé, wild with terror, tore the handkerchief from his eyes. The room was full of blinding light, but his eye fell at once on the group of men before him. They were twelve in number, amongst them being Pomerantseff; all in evening dress, of all ages from twenty-five to fifty-five, and, by their appearance, belonging to the best society. They were kneeling on the floor, each holding his neighbour with his left hand whilst with the right he rubbed the floor as if he wished to give it life. Pomerantseff's face seemed calmer than the others, whose faces bore an expression of a horrible joy mingled with despair. The Russian was deadly pale, and his lips had a violet tinge.

Again a horrible prayer—which was a series of blasphemous imprecations—rang out. The Abbé's blood seemed frozen in his veins. The air was full of electricity, and the cold became intense. Suddenly the Abbé felt the presence of a newcomer in the room, a thirteenth, who seemed as if formed out of the air itself.

He was a young man, apparently about twenty years of age, tall and beardless, with long, fair hair falling as far as his shoulders. The bright colour in his cheeks seemed to betoken drunkenness or joy\*; but in his look was an infinite sadness, an indescribable, intense despair.

The twelve men seemed absorbed in still deeper adoration, and to their invocations succeeded praise and prayer. But what praises, and what prayers! The Abbé was filled with mortal terror. He could not take his eyes from that Thirteenth, who stood so tranquilly before him. A smile now played over the face of the apparition, which seemed only to add to the despair which looked out from his blue eyes. The first thing which had struck the Abbé Girod was the sadness of the face, then its beauty, finally the intellectual vigour which characterised it. The expression was not bad, not even cold; the nostrils, lips, and forehead showed pride and disdain; but the symmetry and exquisite proportion of the features indicated subtle tact united to force of will. All the rest made the sadness of the look still more remarkable. His eyes were fixed on those of Girod, and the Abbé felt a subtle influence, which seemed to penetrate every pore. The eyes of the awful Thirteenth rested only on the priest, whilst the others continued their blasphemous orisons.

The Abbé could not pray, though the thought of prayer crossed his mind. The influence of those blue eyes fixed upon

\* *Irrésist* may mean mental or physical intoxication.

him filled him with an indescribable sense of voluptuous pleasure, mingled with pain. . . . Girod felt that in another moment he should be utterly absorbed in this feeling, which was like an ecstasy born of despair, when a name which he had heard often uttered by the twelve men struck his ear, the name of Christ. Where had he heard that name? He could not tell. It was the name of a young man, he vaguely thought; he could remember that and nothing more. There was also another word like that of Christ, which gave him an impression of great suffering and yet of profound peace. Not only of peace, but joy; and no such joy beamed in these blue eyes fixed upon him. Again he heard the name of Christ. Ah! that other word was Cross; he remembered now—something long, with something shorter across it. Was it possible that the gaze of those blue eyes was diminishing in intensity? As these vague thoughts crossed his mind, whilst yet he was incapable of uttering a prayer, the Abbé felt his right hand rise heavily, automatically, and it made the sign of the Cross on his breast. Instantly the apparition vanished.

In the excitement that followed the Evil One's disappearance, Powersent himself hurried the Abbé away, locking the door behind him and replacing the bandage on Girod's eyes. They found the carriage waiting at the same distance as before; the horses returned at full gallop, and the Abbé found himself at last at home again in his room. How he got there he never knew, and the next day he was raging in delirium.

The Abbé Girod, it may be added, was a firm believer in the doctrines of the Roman Catholic Church, and it was out of pure scepticism as to any visible appearance of the devil in mid-Paris that he accepted the Russian Prince's challenge.

New Westminster, British Columbia. ALICE BODINGTON.

(To be continued.)

#### THE IMITATION OF SANKARA.\*

Why this book of extracts from authors who lived some hundreds or thousands of years before Sankaracharya, is called an 'Imitation' of him, it is not easy to understand. Perhaps Mr. Dvivedi intends to make Sankara liable for all the ideas contained in the book, for he mentions 'The Imitation of Christ' as having suggested his title; if so 'the greatest philosopher the world has ever seen,' as our author calls Sankara, has a heavy load of responsibility to carry. 'The Imitation of Sankara' consists of six hundred and fifty-eight short extracts taken from fifty-four of the Indian sacred and semi-sacred books, and these extracts may be presumed to contain the cream of the Advaita Vedanta Philosophy, of which Sankara was the great exponent, and Mr. Dvivedi an ardent follower. The author divides those extracts into Chapters dealing with Brahman (the Supreme Deity), Self-identity, the Means, and Liberation. In an introduction Mr. Dvivedi sketches the philosophy of Sankara:—

Sankara bases his idealism on the undeniable evidence of individual consciousness. The consciousness which is the self of one is the same throughout all selves; what differs is the form, the outer manifestation of inner consciousness. This pure consciousness is called *Sat* (Being), *Brahman* (the All), *Atman* (Self), *Bhuma* (the Unconditioned), and so on. In fact, it is the Unnameable, the Inexpressible, the one Residuum after negation of every position. . . . Every manifestation is a manifestation of this Idea; the world of experience is only the form the Idea takes in going out of itself to return again into itself. . . . From this nature of the Ideas it is evident that all manifestation is so much illusion. It is illusion in that it draws the Self away from the Idea, which only appears or reappears as the phenomenon. Thus it is not difficult to understand how every Self has its own world, how it can make or unmake this world. Happiness or bliss is for ever centred in self-realisation. Every being feels happy or otherwise on finding or not finding a reflection of himself. . . . He is free to enlarge the idea of his 'self' up to the inexpressible universal Idea. . . . The highest moral good is self-realisation, to which end experience, illusion though it be, provides the necessary training.

That affords a pretty fair conception of the standpoint of the Advaita Philosophy, of which we hear so much from Theosophists. To a 'practical' man this philosophy seems to be incompatible, not merely with Altruism, but even with the give and take of terrestrial life; and were anyone of us to sink into himself, and drop through in this way, and were to feel that he was the Infinite and the Inexpressible, and then declare publicly that he was so, he would certainly be thought insane. The effect of these ideas on conduct does not seem to have been

the same in Sankara and his followers as they might be with ourselves, for we are told that 'Sankara preached universal love, active, honest work, constant repose in the peace and silence of the Idea.' If Sankara preached universal love and honest work, it is a pity that Mr. Dvivedi did not include a few extracts in the collection that would give colour to his assertion; for the 'universal love' that appears in them is the love of Self, in the aspect of the One and Only; and 'active, honest work' seems to be replaced by doing unavoidable duties without any interest in the result; and as to 'silence,' few people nowadays seem to have done—a necessity with them, perhaps, for teachers taught by word of mouth in their time.

We know the barbarous condition in which India was before the days of British rule; massacre, famine, and pestilence made it their favourite playground, and gross superstition and priestly tyranny their abode. Yet Mr. Dvivedi says: 'This philosophy and the manner in which Sankara applied it to the situation of his time, has been the true saviour of India. It is destined to be the saviour of the world.' We wonder what England will be like when it has been 'saved' by such 'philosophy' as this: [Extract 350] 'There is the greatest misery in hope, in hopelessness is the height of bliss. Everything that depends on Self is bliss, everything that depends on another is misery.' Perhaps it is by reading 'hopelessness' for 'bliss' that Mr. Dvivedi looks upon unfortunate India as now 'saved.' To the Western world much of the wisdom of the East must appear topsy-turvy. For instance: 'There can be no place of enjoyment to the womanless' seems a good, wholesome family sentiment, so does 'Abandon woman, and you abandon the whole world'; but we wonder what Englishwomen would say about Vedanta Philosophy if they read these aphorisms in their Oriental setting. The sacred text says: 'Bad latent desires serve for a line to which woman stands attached as the treacherous bait. He feels desire for enjoyment who has woman about him; there can be no place for enjoyment to the womanless. Abandon woman, and you abandon the whole world; abandoning the whole world, you feel supreme happiness.'

We thank Mr. Dvivedi for putting into the hands of the unlearned Englishman a volume that shows so clearly the real character of the much vaunted Eastern Theosophy, although he thereby will cause sad disillusion and disappointment to many of us. He gives us too little, perhaps, of Sankara himself, who, if we are not mistaken, is regarded by many of the Hindus as an incarnation of Vishnu. The Hindus seem to have accepted him at his own valuation, for he said:—

I am Brahman, not at all of the world, never apart from Brahman; I am not the body, nor have I any body whatever; I am the unconditioned, eternal, one.—[Extract 528.]

We have space to spare for only one more quotation from 'the greatest philosopher the world has ever seen.' He thus further describes himself:—

Neither love nor hate, neither ambition nor illusion, neither pride nor the least tinge of jealousy, no good, spiritual or temporal, no desire, no liberation;—I am none of these, I am all bliss, the bliss all eternal consciousness. Holiness or unholiness, happiness or misery, incantation or holy pilgrimage, scripture or sacrifice, none of these belong to me; not even the enjoyed, the enjoyer, or the sense of enjoyment; I am all bliss, the bliss all eternal consciousness. Death I fear not, caste I respect not, father, mother, nay even birth, I know not, relatives, friends I recognise not, teacher and pupil I own not;—I am all bliss, the bliss all eternal consciousness.—[Extract 525.]

One would be inclined to regard the Sankara as hardly sane were it not that, as this book of extracts shows, he was only following the example of a long line of holy men before him, who seem to have vied with each other in the wild, hysterical extravagance of their 'philosophy.'

\* 'The Imitation of Sankara. Being a collection of several texts bearing on the Advaita.' By MANILAL N. DVIVEDI. India and London: George Redway. 1895. Price 5s.

'SPIRIT TEACHINGS' stands alone in the literature of the movement. Wisdom, accompanied by dignified and loving persuasion, is here found bent on achieving the grandest possible work—to wit, the redemption of man. Redemption from his lower self, redemption from ignorance and error, not redemption from the vengeance of an angry God. In 'Spirit Teachings' there is no uprooting of Christianity; there is confirmation of its precepts, continuation of its work, and loving admiration of its Founder.—'BOSTON.'

## LETTERS TO THE EDITOR.

[*The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.*]

## Obsession—or what?

Sir.—I have been deeply interested by the story of Mr. 'Cappan's' strange adventures. But to me it seems difficult to believe that they are now for ever at an end, and this by the sheer force of his determination to have no more spirit dealings in future. I do not for a moment raise the question, *are they spirit dealings?* I have long ago accepted this as the only working hypothesis in my own curious experiences, which have lasted more than four years, and offer some resemblance to his own. It has been an ordeal at times of sorrow and suffering so great that I, too, have felt I *must* break off my appointed task (the cure of a poor girl afflicted with dreadful and, it was supposed, hopeless fits); and often I have upbraided and questioned the controls as to the need, the aim, of all these trials. But my answer, calm and reproachful, as described in your article, has always been, that they were necessary; that they were permitted, though not instigated, by high spirits, who indeed suffered in sympathy (only looking hopefully to the end), and finally, that if I abandoned my task, I should never be happy again, and that my power to heal and to help would be taken from me. Who can wonder then that I resumed the yoke; for a yoke, and that no light one, it certainly has been? And now, from the standpoint of work successfully done, by obedience to my unseen guides, I would fain encourage by my own experience any who are called on to suffer as I have been.

As a rule, one's nearest and dearest friends are a deterrent influence; they naturally suffer with and for us; the moment our orders run counter to that 'blessed word,' common-sense, they do their utmost to overrule them, and, no doubt, many whose character especially fitted them for the difficult path of the adept, have, in deference to their friends in council, turned back, like neighbour Pliable. But if spirits know more than we do on this our lower plane; if they are worth consulting or trusting at all, they must know better than we do what we ought to do or suffer if we are to become initiates, raised above the mere humdrum world, and wielding some of those higher powers latent but undeveloped in each one of us. We may as well at once admit that spirit intercourse is mysterious, difficult, and full of what seem to be perils, or what would be perils unquestionably, were we to rush into them through curiosity, foolhardiness, or with any but a high motive, and the shield of true prayer. We are so far off the days of martyrdom now, that I think we occasionally magnify danger and trial.

Of course some of the 'tests' laid on Mr. 'Cappan' appear to us preposterous and meaningless, yet no real harm, as we read, was permitted to come of them. I too have been tortured by some extravagant commissions, the wildest topsy-turvydom ruling my life for a few hours, at frequent intervals; yet I recognised that good always came out of these struggles, that some transformation of energy might be thereby effected, and that I could distinctly trace increase of courage and strength, and even a growth of mental power and clearness of brain, as if these gusts of trouble were gradually dispersing some obscuring cloud. Some may think it lowering our ideas of the life beyond that spirits can order or plan anything resembling a practical joke, but I think we err in attributing such frolics, as well as any deviation from truth, to the more exalted grades. And we must not forget that there is probably a strong conspiracy on foot to disgust us with the higher, harder spirit-teaching, and to tempt us back to the ways of comfort and the mere arm-chair pursuit of the study.

'Evil tries to make you give up the work,' has often been the answer to me when I cried out against the bitter discipline. But now I see how all these things are part of that rigorous initiation to which Oriental adepts so willingly lend themselves; and would we lag behind them in devotedness?

In 'Mr. Cappan's' great apparent conscientiousness and courage, probably the watching spirits discern potentialities of high service, when his trying apprenticeship is ended. It remains to be seen whether he will return undaunted to the fight, or whether he will (or whether he *can*) once more contentedly follow the beaten track of the ordinary citizen life of the present day. One can only think of him with strong interest as to how his story will develop itself.

S. T. A. N.

## Mrs. Kingsford and the Vivisectors.

Sir.—That is certainly a most remarkable episode in the life of Mrs. Kingsford wherein she is made to act the part of judge, jury, and executioner in the case of the vivisectors. But more remarkable is the attempt to justify the deed and to implicate high spiritual beings as active accessories. Could beings who have reached a sufficiently high degree of development to merit the title of 'gods' possibly lend their aid to the accomplishment of anything so unspiritual as wrathful killing?

From a spiritual standpoint, all thoughts and acts are judged by their motive, which, in the case under consideration, was undoubtedly angry indignation against certain individuals—an indignation, by the way, with which all true Spiritualists must deeply sympathise. But anger is an emotion that belongs not to a heavenly mind; by undeviating law it is shut out of the high spiritual realms in which the gods abide. Nor is it possible that indignation could there be harboured against any *individual*, no matter how heinously wicked he might be. True wisdom, vitalised by the impartial love of Heaven, resents only the offence, holding no other feeling than pity and sympathy for the offender, who bears within his nature that which will inevitably exact a full retribution for his every transgression of divine law. In the spiritual world justice reigns supreme and needs no aid in the execution of her edicts. This being so, is it conceivable that the 'gods' would be so untrue to their wisdom and their very nature as to use their high power to inflict the irreparable injustice of depriving a human soul of one single moment of its precious experience in earth-life? Moreover, would they not know that to send a spirit into the world of spirits whilst in the midst of an active perversion would be more likely to perpetuate than to mitigate the particular evil?

There is only one spiritual method—one 'perfect way'—of attacking evil, and that is, *not* by making an assault upon the transgressor, but always by striving to lift him beyond his wrong-doing; and had Mrs. Kingsford endeavoured to use the powers of her higher nature to engender within the hearts of those cruel men an active love that would have rendered it impossible for them to inflict torture upon any creature capable of suffering, then would she have enlisted highest Heaven in her service; but by the methods she adopted she deprived herself of all chance to gain help from the realms of light and love.

When the human race has reached the psychical plane of life, an evolution foretold by Mr. Thurstan in his noteworthy address, printed in 'LIGHT' some time since, the poisoned cup and deadly dagger may be superseded by the more refined and advanced methods of removal adopted by Mrs. Kingsford in her psychical assaults upon the unsuspecting victims of her venomous maledictions. But murder will still be murder, without regard to the method of consummation. By that time it is to be hoped that it will be more difficult to surround spiritual things with the hazy clouds of mysticism which now so befog the judgment regarding transcendental happenings.

*Apropos* of Mrs. Kingsford, a characteristic review of the biography of that lady appearing in the January number of 'Borderland' ends with the following statement: 'For those, like Mr. Maitland, who believe that her dreams and visions were more than merely subjective, it is obvious that, since Swedenborg, we have had no mystic communications from the other side equal to those of Anna Kingsford.'

Are Spiritualists who are acquainted with the many wondrous revelations of the New Dispensation willing to grant the obviousness of this conclusion? What is to be said of the works of A. J. Davis, or of the experiences, the suggestive visions, and the teachings of your own Stanton Moses? And are the revealments that came through the splendid personality of Judge Edmonds and those connected with him in his spiritual investigations—Dr. Dexter, Edmonds, Mrs. Sweet, and others—to be forgotten? Then there is a modest little volume entitled, 'Visions of the Beyond, by a Seer of To-day,' compiled by Herman Snow, of San Francisco, California, and published by Colby and Rich in 1877, which offers not only a large number of most instructive glimpses into the future state—not of 'gods' and genii, but of ordinary mortals like ourselves—but also suggestively reflects to those whose spiritual insight has not been befuddled by the melodramatic tinsel and claptrap of latter-day 'occultism,' the esoteric, spiritual mission of Modern Spiritualism.

The great, the crying, need of the hour is a comprehensive knowledge of the light which has already been given to the

world in this nineteenth century. Many persons, especially those who have entered the new temple of truth through the subterranean passage of Psychical Research, or the back door of 'Theosophy,' are too prone to ignore the rich bestowal that came in the early years of the heaven-born movement, which on the mundane plane is called Modern Spiritualism.

New York City,  
April 4th, 1890.

HENRY FORBES.

[We have declared further correspondence on this subject inadmissible, but we make an exception in favour of the above communication because it was manifestly written before our notice was given.—ED. 'L I G H T.' ]

### SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated will oblige by writing as distinctly as possible, and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions. No notice received later than the first post on Tuesday is sure of admission.]

BAPTIST CHURCH, LADBROKE-GROVE, NOTTING HILL, W.—On Sunday, May 3rd, at 3 p.m. prompt, a paper will be read by Walter Orlando Drake (Free-thought Spiritualist), subject, 'Death, and Afterwards,' followed by discussion. Chairman, Rev. J. Fleming Shearer.—W. O. D.

WELCOME HALL, 218, JUBILEE-STREET, MILE END, E.—On Sunday last Mr. Walker, under influence, gave an interesting address on 'True Religion and the Philosophy of Control,' which was greatly appreciated by a large audience. Sunday next, Mr. Dalley, trance address.—W. MARSH.

THE SPIRITUAL ATHENÆUM, 113, EDGWARE-ROAD, N.W.—On Sunday evening last Mr. Horatio Hunt gave an eloquent discourse on 'How to Develop Spiritual Gifts,' and afterwards two impromptu poems on 'Prayer' and 'Charity,' subjects chosen by the audience. Before the lecture Mr. Tindall read an inspirational writing, given through his spirit guide, on 'Some of the Blessings of Modern Spiritualism.' After the service a developing circle was held. Many spirits were described and recognised. Next Sunday Mr. Hunt will lecture, the subject to be chosen by the audience. Silver collection.—A. F. TINDALL, A.T.C.L.

SURREY MASONIC HALL, CAMBERWELL.—On Sunday last our hall was crowded with interested listeners, who warmly supported Mr. Long's bold criticisms on the attack made upon us from the standpoint of those whose chief anxiety seems to be to establish the identity of Satan and to credit him with the responsibility of our wicked disregard of certain orthodox views. This idea our lecturer ably dealt with, explaining that evil is the negative side of good and the result of mental weakness, and that as our spiritual nature evolves our evil qualities will disappear, while cultivation will remove many of the myths that perplex us to-day. Next Sunday Mr. and Mrs. Brenchley. Thursday evenings, discussion class.—A. E. B.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On Sunday last we were privileged to listen for the first time to Mr. G. H. Bibbings, of Plymouth, who, being temporarily in Cardiff, kindly gave us his very able services. As a portion of the lesson, he recited that exquisite poem by Longfellow, 'Resignation,' in a most impressive manner. Then, being entranced, his guides delivered an address upon 'A Spiritualised World,' which, for noble thoughts, cultured expression, and powerful delivery, was a treat such as we fervently wish were the rule, but which, as yet, is all too rare. A large audience showed evident appreciation, and many remained to the after séance, Mrs. Dowdall's 'Snowflake' kindly giving several successful clairvoyant descriptions.—E.A.

NORTH LONDON SPIRITUALISTS' SOCIETY, WELLINGTON HALL, UPPER-STREET, ISLINGTON.—On Sunday evening last we occupied the large hall for the first time; and the forward move seemed to be quite justified by the size and character of the audience. A large quantity of suitable literature was distributed, the singing was particularly hearty, and the addresses of the chairman (Mr. Jones), Mr. Vallentyne, Mr. Rodger, Mr. Emms, and Mr. Kinsman were listened to with evident interest; and two violin solos, which were extremely well rendered by Mr. Whittaker, tended to give the meeting a cheerful air. Mr. Brooks was responsible for the musical part of the service. On Sunday morning an open-air meeting was held on Clerkenwell Green, and another will be held at the same place next Sunday morning. These meetings should have the help of all friends in North London. If each one will do his duty, Spiritualism will certainly be well presented to the public, and a strong society built up.—J. K.

STRATFORD SOCIETY OF SPIRITUALISTS, WEST HAM-LANE, E.—On Sunday last our floral service was conducted by Mr. Veitch, who delivered a able discourse in memory of the passing of Mrs. Savage. Mr. Chapman sang the 'Promise of Life,' and a friend, kindly introduced by Mr. Vango, ably rendered the 'Guardian Angel.' We had a good audience, and the flowers brought were everything that could be desired. We sincerely thank all friends

who thus helped to make our service a success. The flowers were afterwards taken by a few of our lady friends and presented to the West Ham Hospital. Mr. Veitch will occupy the platform next Sunday. Thursday nights, at 8 p.m., for inquirers. We have to request that any members of the committee who wish to retire will kindly inform the secretary on or before May 10th, and any member who wishes to appoint a member for our committee will please to send the name, with proposer and seconder, on or before that date. Our general meeting, for the election of officers, &c., takes place on May 31st, after the services.—THOS. McCALLUM.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last the inspirers of Mrs. Wallis, throughout an impressive address, dealt with much appertaining to the spiritual side of life. The importance of man realising his powers and responsibilities as a spirit incarnate was a point dwelt upon with marked ability; indeed, the whole address can be justly described as most elevating, and in every way suitable to the occasion. An interesting fact in connection with this address was that Mrs. Wallis, before ascending the platform, was quite unaware of the subject that her inspirers were going to speak upon, and it was thus left to the lecturer to announce the title of the address, viz., 'The Spiritual Side of Life.' Mrs. Wallis gave four clairvoyant delineations after the address, two of which were recognised at the time. Next Sunday, at 7 p.m., Mrs. Wallis will answer suitable written questions from the audience, when it is expected that there will again be a large attendance.—L. H.

### TO CORRESPONDENTS.

N. P.—The mediums of whom you speak are not at all likely to devote themselves to your case, on the terms you mention.

W. R. J.—Sorry to have to tell you that we cannot at present give more space to the subject. Other matters have just now greater claims on our space.

ANNA.—Please call when you are in London, and we shall be happy to talk the matter over. We have not time to write all that we should like to say to you.

PUBLIC CLAIRVOYANCE.—We hope to give the particulars, and may perhaps be able to do so in our next. At present the requisite information has not all come to hand.

S. T.—Thanks for your kindness. You will see on reference to our 'Notes by the Way' that the special case to which you refer has been happily provided for. The larger question will have full consideration in due course.

### NEW PUBLICATIONS.

'Lucifer,' for April. London: 7, Duke-street, Adelphi, W.C. Price 1s. 6d.

'Simon Ryan, the Peterite.' By the REV. AUGUSTUS JESSOPP, D.D. London: T. Fisher Unwin, Paternoster-square, E.C. Price 1s.

'The Review of Reviews,' for April. London: 125, Fleet-street, E.C. Price 6d.

'The Theosophist,' for April. London agents: Theosophical Publishing Society, 7, Duke-street, Adelphi, W.C. Price 2s.

'Animal Magnetism; or, Mesmerism and its Phenomena.' By the late WILLIAM GREGORY, M.D., F.R.S.E. Fourth edition, with introduction by 'M. A. (OXON.).' London: George Redway. Price 6s. net.

'The Tarot of the Bohemians.' The most ancient book in the world, for the exclusive use of initiates. By PAPUS. From the French by A. P. MORTON. Illustrated by plates and woodcuts. London: George Redway. Price 5s. net.

'Light on the Path, Karma, Green Leaves.' A Treatise written for the personal use of those who are ignorant of the Eastern Wisdom and who desire to enter within its influence. By MABEL COLLINS. London: George Redway, 9, Hart-street, Bloomsbury, W.C. Price 1s. 6d. net.

'Borderland,' for April. Among the contents of this number may be noted a Portrait of the Editor of 'L I G H T'; Thus Spake the Lord, or the Bible on Borderland; An Anthology of Scripture Texts; Stories from the Life of a Modern Magician—A Pupil of Bulwer Lytton; Thoughts on Automatism, by 'Miss X.'; The Alleged Messages from Sir Richard Burton; The Theory of the Double, by DR. ALFRED RUSSEL WALLACE, with Portrait; Report of 'Miss X.' on the Latest Test of Eusapia Paladino; Dreams Observed and Explained; A Haunted Manor House, by MRS. RUSSELL DAVIES; Astrology, &c. London: 125, Fleet-street, E.C. Price 2s. 6d.

A NEW work by Bliss Carman, entitled 'Behind the Arras: a Book of the Unseen,' will be issued early next month by Mr. Elkin Mathews.

THOUGH an honourable title may be conveyed to posterity, yet the ennobling qualities which are the soul of greatness are a sort of incommunicable perfection, and cannot be transferred.